I hope you don't mind the semi-darkness. It's a better arrangement now with the room the way it is. Thanks to the office, where we now can do certain other things that don't belong here. We have understood that last week we had no meeting because we had 7 already. I thought at the time when we were here last together that we only had 6. 7 is a good number. 7 is a series. The meetings that we've had so far is a series. It culminated in a very good exercise and we will talk about that a little later.

Every once in a while I'm reminded of a certain period in my life when I was general manager of a very large alcohol plant, and, it was a rather difficult assignment because it had been idle for some time. And there were many changes that had to be done to get the plant upstream, as the saying goes, and actually sell alcohol.

So, I had a custom then, that every morning before work, before the day almost started, to ask 5 or 6 of my so-called trustees to come to the office to discuss what we would do that day. It was not very successful. And it's partly because they did not want to take that responsibility. They felt that that was mine, and they would execute whatever I said we ought to do.

Again I say, I'm reminded of that once in awhile because here we sit, and I also trust you. And I also say certain things which I believe are of importance to you.

There is only one exception, you are not sharing the responsibility with me. You are sharing it only for yourself, and only to the extent that you are willing to take the responsibility for yourself. That is not even for the group as a whole. To that extent can you profit, and perhaps you will be able to make something, something of that for your life. Because what we talk about is, of course, your life, your real life.

We will sit quiet for a little while. Again the same admonition, leave the outside world, only that what is represented as the outside world in you belonging to your past, you have to bring. But you reduce the influence of that as much as you can to a minimum. We will not sit quiet for very long. (Silence for 1½ minute's)

It's enough for now. All I ask is that you make attempts not to fall asleep, that you can be as attentive as possible, that you will try to take in what we talk about with your inner life.

Because about that we talk, and we talk sometimes quite glibly about it. What we really understand by it even unconscious people can understand, because everybody has an inner life.

Usually one calls it an essential existence. The difference between outer and inner life is not sharp, it is not sharp not even at a certain time when one is engaged in outer life, and you change over, or you deepen in your feeling, or perhaps in your mind. Other thoughts are associated with what you're doing. And to indicate what is really the difference that what is essential for a person, and the depth of his inner life, depends entirely on how a person is and also what he wishes. It depends a great deal on the time of the day when he is engaged in different things.

Sometimes they don't allow him to even consider the reality of himself. And maybe he cannot see his reality when he is unconscious. Because all the time even essentially the person is still subject to interpretations, that is, that what he feels, is considered by the mind. And the mind is never free from associative forms. And it usually wants to formulate, which quite definitely is an unconscious activity.

When one wishes to go from the outside towards the inside in unconscious state, one knows already a little bit already about ethics. One knows a little bit already about life in general. One knows something about having feeling for other people. One is educated that way, and sometimes it's a little more than at other times, and at sometimes during the day it is more. It is not that your level of being is always the same. Sometimes it must be quite superficial, and at other times when you can allow it, it can become a little bit deeper. It still stays within your unconscious state. And in the unconscious state you have to take care of your outer life, and try to see that no damage is done to whatever exists of your inner life.

Inner life essentially belongs to a man as he is on earth. What doesn't belong to him, rather what doesn't belong to the earth, and what a man hasn't got, is essential essence. And one only reaches essential essence by means of objectivity.

That is where the difference comes in, because even the thoughts sometimes go as far as the concept of God. But God has usually no particular experience in one's life when one keeps it apart in the mind, and that sometimes even in your feeling you pray, it does not affect immediately, your being.

In order to reach your essential essence your being has to come into play. Because the being is made up of outer life, inner life and essential inner life. And the accents of course are, in the first place, for outer life – that what we are in life on earth. Essentially, it takes in the possibility of life existing on earth in the form of other beings. Essential essence must introduce the concept of God in a way that it becomes devotion. So that it is no longer theory, or even emotionally attachment. But it has a kind of a freedom that one willingly places oneself in the hands of some force which is not our own, but which we would like to have contact.

And it only can be done by means of becoming objective, and that what reaches ones inner, inner life is only an I that in the beginning can contact Magnetic Center. It is only in that particular reason that we, interested in the ideas of Gurdjieff, start to talk about the real inner life. Because all the rest, nice as it is and sometimes deep, and for ordinary life quite effective, is not of any particular value for the sake of objectivity.

One will not reach God by living a life on earth in an unconscious state as a kind man. It has to be much more than that. But before we really can have any operating effect of I, the fulfillment of obligations in ordinary life, outer life as well as the beginnings of inner life, has to be fulfilled.

Its very difficult to have a difference, to indicate the difference, between outer and inner. That is very much like peeling an onion, where you want the kernel, and before you know it, you are at the center. You must have passed somewhere, a certain line which doesn't exist, and now you know that that what is inside is more inner than the outside world.

But between essence and essential essence there's a tremendous difference. And that difference is known because that difference changes subjectivity into objectivity. That changes a man as he is on earth into the possibility and a wish to be united with God. It is that reason why one is interested in freedom because your good life on earth will not set you free. You will have to continue in many lives most likely before you start to realize what is needed for that purpose.

The DO RE MI of the Kesdjan is still, so called inner life unconsciously, and it has good feelings and beautiful thoughts. But it is not as yet the beginning as the DO RE MI of Soul. The SO LA SI of Kesdjan is really what we're interested in at the present time because it leads up to

that what becomes either SI DO for the FA of Intellect, and that's where when we talk about Intentional Suffering that that quantity of energy accumulated in the Kesdjanian body up to SI DO is useful for the purpose of creation of different difficulties so that one can fight to remain aware and perhaps even permanently could remain awake.

The task that we did last time, talking about the past, the present and the future. It was 3 days. It's an exercise for life. It's not an exercise just for a week. It's an exercise in principle. It is that what you have to consider quite often from now on, because your past will accumulate by that what takes place in the present. You might even say that your future will be reduced. But when one is conscious the future is unending because then one has started out in the possible growth of freedom, away from earth, and that is only the beginning on the road to infinity.

That what is needed for a man is to consider his past. I would almost say all the time. But with such an idea that when he looks at it all the past is gone. That is, in order to become free from ones past, one considers it. And the accumulation of that what has happened in the past is now in the present. So it will undo all definite wishes for sentimentality, or even feeling sorrow because one has missed opportunities, or thinking that that in the past could have been different if, and constantly introducing, if only, conditions, and if only my father and mother, and if only so and so had not done this, and so forth, to me. All of that you have to forget. And not only forgetting, you have to make a very definite attempt in killing it. That means all your self-love you have to kill.

You can assume that that what you are is of course, based on what you have done. And whatever you have accomplished in life, and whatever attempts you have made, and whatever it is this spending of energy, for which of course you have fought, and what you have paid with to accumulate that what you are now as personality, all of that you accept in the present, and then the past will not have any longer any hold on you. Because then each moment can become a new moment.

But this is extremely difficult. It's exactly the same as asking a person, for one moment even, to forget outer life. And he cannot because his mind continues. Even his feelings, even when they are reduced to a minimum they still are there. And as long as the body is still on earth, that question that question of forgetting all of your past and killing that what is needed

and to become free from it, only is possible at the moment of death. But the striving towards it is important. Because the past must not color your present. The present is a valuation of yourself. That what you actually know yourself to be.

And for that of course one has to introduce the question of Work. Because your present will not give you a real value, or the truth, based on that what you remember out of your past. The present can only be fed by facts which are without any question, they are the truth for you. And in that truth you will find the possibility of a foundation for the future. But as long as your past is mixed with it, your future will be colored. As long as you're interested in the functioning of your personality, and what is needed for it, and what you think you're entitled to, you will be colored regarding the possibilities of your future. Because the potentialities will be colored and they will be interpreted in accordance with what you call your knowledge of yourself. And the knowledge of yourself is not pure because it is mixed with love of yourself.

To which the point of present is very close to go over from essence to essential essence. And the more there is in the present a realization of that what exists and an acceptance of that what you are as a result of the past, the more there will be fed in you an independent function of I. And it is in the I that will help you to build plans for the future.

The I will unlock the door to your potentialities of the present. If they are prematurely unlocked, if there is an interference with your mind, if there is something that you, even with intuition, pure as it is at times, will allow to consider that now is the time, you may be quite wrong, because now is now, and not the time. And it is exactly that premature interference that the growth of a man as he has to grow that made Beelzebub a fallen angel.

How we will arrive at that possibility of being free from the past, that is always the difficulty. Because we hang onto ourselves. We have no assurance that something else can take its place and therefore it is so extremely difficult to give up anything that belongs to one.

You have to be suspended at times in the present, as if that what suspends you could be cut any moment. That is why Gurdjieff talks about death as the only possibility by which a man can start to realize the importance of his life.

Because none of the other functions, they have atrophied and they have been colored and soiled, and they are not pure anymore. And only in certain moments when the totality of a man happens to experience an existence is there a chance that out of that as a unity 3

component parts could for one moment exist. And they then, being pure in themselves, could help a man in daily life.

But an entity, as when he is one, will not help him in daily life. Daily life requires the 3 centers. That's the condition of earth. And its only when there is an entity that can change over and the continuation of such entity in an conscious area, and at the same time is in contact with that what is unconscious, that a man at that point can be in equilibrium between his consciousness and unconsciousness.

And this is an aim that one can reach in ordinary life. So that at the time of physical death one can drop, at least part of the unconscious form, and that's what then will remain will be life and a little bit more ethereal condition.

When one starts to think about, "what is my present"?, I constantly will go back to what it was and this is exactly the problem of the mind. Because the mind in an ordinary sense refers all the time to past experiences. And associations will never let us go, and they come in unasked. And it is exactly that trying to undo that particular process of the mind, facile as it may be, and clear, and clever, and maybe very active, that is then the enemy. Because the enemy surrounds what I want to create as an objective fact. And there are no friends around at all.

And that what I want to consider as the essential essence of myself is covered, and I don't dare even at times to open that door because I know if I do I'm under obligation.

It's extremely difficult to change feelings into emotions when one knows one has to pay. Because if I say I devote myself to the life of God as represented in me the obligation is that I take my life in my hands, and that I have to give account of what it is I've done with it. And I have to account for all the moments of unconsciousness, and I have to know the reason why I was unconscious. And when I say, that happens to be because it was the support of my life, maybe to a certain extent I'm justified, the same way as I am justified by having to continue to live on earth and then having to eat and having sleep and having certain contacts with other people. And to try to live up whatever there is as a talent in an unconscious state so as to be able to equip myself as well as I can. And that even in the beginning with Work, that one tries to collect as many facts and data about oneself in order to make them useful afterwards, that

then when I wish to create conditions where I want to suffer for the sake of enlightenment, that then I have facts at my disposal which can be used.

But the difficulty is that I have no measure as yet with which I can say, such and such experiences of the past have no more value for me. And that is still valuable because I want to retain it and keep it. And whatever there is that I say this kind of a strength that I have in ordinary life is based of course on my experiences as I have been. And at such times I dare to say, but I know because I have that experience, I've gone through all kind of things and don't talk to me now anymore because I'm mature. And what is it really that says it is mature? Your ordinary mind. And it is exactly there when it becomes an enemy. Because then it looks at that what tries to become objective, and the objectivity, even if it is fed by my wish, is still too small to assert itself, and it has to take what it is given in order to start to live a little bit more, very much like a baby is dependant on its mother for quite some time. Unless she is too modern, and doesn't want to give it her breast.

But when one is in normal conditions of life and when one has created something like an I, one remains responsible for the first period and how long that period is no one knows because there may have been a period of gestation before it was born. But when it was born it still needs the attention of the father and mother, and whoever created I in one becomes responsible for quite some time until I can stand on its own feet, and can start to shift for itself, and becomes mature in the sense that it will, at that time, assert itself in an enemy country.

What is this process that must take place with an I, and to what extent is the ordinary mind depended upon? The more thoughts can come in by an ordinary mind in relation to God, the better it will be for that mind. The more the thoughts are shifting with their accent on that what becomes devotion of ones life to an aim, the better the mind will be off. The less attention I will want to give to the thoughts that are superficial, then only as a bare minimum in order to maintain myself in ordinary life, the more chance there is for the mind gradually to change in its attitude towards I.

And that I then, with the change then in the attitude on the part of the rest of the brain, then might have a chance to show its real colors. Because I has a color, I've said many times, it is

white, but it cannot show it because it is crowded out by the colorful field of ones mind. And my attachment is constantly there whenever I happen to think and I associate with the past.

I wish you would understand that what terrible enemy your mind can be. And where your self-love comes from, whatever it may be that you have to consider, is in the first place, your body. The body has to be a house in which everybody can live. And when, gradually the difficulties of the family, because of not understanding each other, as children, can start to change over, not into a happy family, but a family which is just to each other. Where each has the proper place, and can fulfill it without interfering with someone else.

And the central point of that is the question of selfishness. Because selfishness, when it includes even a little love from the rest of your friends is not as yet conscious. Real selfishness is killed when a devotion towards God enters. And the accent which must be placed on the totality of all life takes the place of the love of life of oneself. And even if the beginning is made by means of a feeling center that starts to function, as we call it, as Man #4, becoming interested in the possibilities of further growth, is only very small.

There are 3 indications in a man's unconscious existence which makes him believe that it is necessary for him to Work. The one is the mind. Where in the mind at times, because of some happy condition, that fortunately happens without his knowledge that some thought comes into him which belongs to Karatas. It does not belong to the earth. It belongs, and every once in a while it may be stimulated by looking at the universe if one wants to become interested. Or even in certain sections of astrology, when, one feels that there is a relationship, or whatever is known already here and there as a result of esoteric knowledge, that every once in a while this tremendous thought happens to come – "why am I alive and what is it that I am bound up with, and what is the aim of my life on earth, when I consider the sun , when I consider the rest". When I then say – "where is this Karatas that a man could actually be, and live in peace without the conflicts of oneself". That is the mind, and it gives an idea of certain things existing without knowing which way to go.

With the feeling it's a little different. Because the feeling cannot put words in things, and becomes very much dependent on intuition. And intuition, also at times because of a happy configuration of certain facts which come together through the road of intuition, and become

knowledge in ones mind, is the admission of that what is higher and superior, and that that, what could smile on one, gives the person at such a time joy and a wish to continue to live.

Because this is important. When I don't want to continue to live, all these things become dead to me already. And I want to find out what is there alive in me so that there is some possibility of continuing with that, and not to consider all the time the past, or that what even enters into the present. Into the present in which I then at such a time, I've lost my desire. Because I cannot live that way. I cannot live constantly considering the past as having been led up to certain conditions. And I never will be able to accept the possibility of a miracle, because it all the time would have to be explained that it is impossible, and therefore the impossibility takes away all kind of, not only joy, but all kind of desire to wish to do anything whatsoever because it's already a foregone conclusion.

And this becomes for a man fatalistic. It is that kind of intuition which at times a man is given to see that that what exists, exists totally. In which he then, without having any particular way of explaining it, in a word simply says, "oh my God." And that is like a sign, because at that moment something takes place in an emotional state, and not only that he is grateful, but he understands that there are many things that he never will understand as long as he is on earth, and then it gives him a desire for wishing to grow.

For the physical body it's a little different again. The physical body has means of an experience. The physical body sometimes, again because of fortunate conditions which form, for the condition of the body a happy configuration in which it happens that the 3 centers of the physical body, together with the demands of the physical body, will allow a man to have an experience of unity, in which then this form in which this objectivity takes the form of unity, a man starts to realize that there is something out of this world. And that he is capable of experiencing it. He is not responsible, but he is grateful for having been placed in a condition of that kind of experience.

These are the three, you might say aspects, of the three centers which are the friends of I. But they are very small and they happen very seldom. And for that reason, that what really is needed is the honesty within oneself because honesty finally will open the door to Magnetic Center. Sincerity is not as yet enough. Honesty requires the balance for the present to sift out of the past that what is right and what is wrong for the continuation of ones life. And that is

why I believe that the present, as a consideration of which one is into which then must be placed the truth. And the truth can only be obtained by means of Work. That then the present can help a man really to understand what his value is. And when he knows that value in every respect, not neglecting anything, not to be predujiced, not to have any foregone conclusion, not expect anything, but to take that what is the present for whatever that is with me as I am, only then will it be possible to be honest. And only then will the door be opened to the possible future, which future is in Magnetic Center in ones essential essence.

The opening of that door, the contemplation during a day of considering, what am I? The time when I consider the present moment in which I then realize what I am, and I'm at that moment free from the interpretations of my mind, because my mind will not function at the time when my emotional state of the present is paramount. I wish, and there is no question about my wish any longer, and then my mind has to shut up. It cannot talk in the presence of that what is superior, because, for the present time, that what is mind is inferior to that what is an emotional state.

This is always the mistake we make. Because we already assume that the mind is conscious. The mind is nothing else but a little lackey following the desires of the body, and every once in awhile followed by my wishes. And even when the wish becomes a holy wish the mind does not share that as yet. It is created by the introduction of truth in the present, but a mind can only assert itself when I consider the future, and it only will become a future worthwhile for building a soul, where there is a road opened to my inner, inner life. And that is why inner life is so important. Because that has to be fed, and it has to grow because at the present time its just a couple of cells which represent Magnetic Center. You can say, life par exellence, and life in its purest form. But my search is exactly to find out by means of honesty what is the truth about myself. Otherwise the truth will never set me free. I want to become free for myself. I want to make sure that that what is the function of my body is retained in its proper way and to give it whatever is needed for it. But I don't want my mind to play all kind of tricks on my emotions.

For that reason the question the similarity of feeding that what is consciousness and conscience always must go hand in hand under the influence, I say it now, of I. Because I becomes, at that moment, one with Magnetic Center. I, when it reaches the moment in which I

is impartial to me, under the influence of that and the intensity of my wish, that what I am as personality becomes as nothing, and then because of nothingness there is nothing in the way for I and Magnetic Center to join.

And then Magnetic Center starts on its own to Work. I mentioned a little about it, I think it was last Sunday, as if it is a rock that can be moved. But it starts to split into two. And it is that function of Magnetic Center, to help to form Conscience and Consciousness with aid of I guiding, but the substance as force, and the substance as matter, has to come from my body.

Gurdjieff explains that so well when he talks about sex energy, and the Helkdonis and Abristdonis, of the necessity of feeding these two higher centers. Or feeding Conscience and Consciousness. Or feeding what that may already be in existence in such a way that they become visible, touchable, usable, by me. Because I have no use for anything that is outside my domain. I have to extend my domain in order to include them, or I have to open my eyes so that I can see them. And I have to become sensitive so that I can touch them. I have to be open so that I can taste them.

All these kind of things are necessary for that what is really the one requirement is to be able to hear my Magnetic Center calling. For that I give you an exercise. And maybe you can do it once this week, or maybe twice, I do not know. I do not know how you're situated. But I tell you, it is the kind of exercise that you have entered, you have to enter into to, with trepidation. It is a question that physically you get up before dawn. And I hope that you are in a particular state or situation or condition or wherever you happen to live, that you might see a little bit of the horizon in the east. On the trip such a possibility of course, was tremendous. That is if one got up early and then drove, and there was the dawn and the sun, and the sun started to fill the sky. That is the light came first, and then the sun itself. It is that you stand, facing the east, northeast, perhaps a little bit more east now, southeast in winter time. But in any event, although the sun moves, you can move with the sun in the direction where you already see the forebodings, that is, those who come to tell the arrival of Christ.

It is like this what you expect the sun to be the arrival of Consciousness within you. It is that kind of attitude of wishing when you stand there quietly and let all different things and thoughts and feelings go, and you are alone if you happen to be out in the country on a plane where there is no obstruction to speak of. It may be that there are still some house's, it may be

that you are in the cities, maybe you are surrounded by sky scrapers, it is not so easy. But somewhere out in the country, maybe, if you can, once or twice this week, stand and wait, and wait patiently. The earlier you are the more patient. But you know the earlier one starts to Work, the more patient you have to be because the more you will uncover about yourself what you don't like. Your lifetime is given to you when you are young exactly to find out the totality of yourself. If it comes to you towards the end of your life you bring to it maturity, and you bring to it, if you can, a conversion machine of all the things of maturity being converted then into objective values.

But when you're young, and your whole life is ahead of you, that's the beauty of young life, being interested in the possibility of consciousness as the sun will actually be in the solar system when you understand the position of the earth, when you as a body stand there expecting the sun to be consciousness for you, when it goes, when it rises above the horizon. The horizon is the state of your emotion. You look at the horizon, you see it gradually being lit up. It is not as yet conscious, but the indication of the possibility of conscience start when it starts to get a little lighter during the dawn period. During the period that the sun is not visible but already sheds its light.

This is where the horizon takes on a different kind of a color because the sun arises. This is why conscience takes on a different form when consciousness is being fed. You stand until the first tip of the sun is above the horizon, and that's enough. And then you can go and mind your own business. Whatever your business may be. It is at that time that you realize the distance of yourself as you are potentially, wishing to become a man, and that at such a time you make a promise to yourself. That when you promise then in the face of the sun that you will be honest, for a day if you can, you will reach, for that day, the Kingdom of Heaven several times.

This is the way to learn how to teach your conscience to become subservant to you when you are the king as consciousness. This is the way you teach your present mind to shut up, and to make ready for the possibility of actually being what it should be. And it also tells the body just to be a servant. And you keep on killing the past of the body with all its little desires. And you say you have only one function to fulfill, that is to become the support for the organs which I, as I, create for the sake of my life on earth. Will my life on earth becomes significant for me? And the wish to continue with that kind of life in order to build that what is still, you

might say, infantile, small, surely potential, but already being touched. And already it is made known that birth is approaching, and that that what is expected is the whole universe of that form of life to go from earth to the planets, to the sun, to all solar systems, to the milky way, to the Sun Absolute, to God, to His Endlessness.

Its that kind of a road that you have to visualize. It's for that reason that we talk on Tuesdays, that there is something that starts in you actually to become aware of yourself and your aim and your past. So that you begin in relation to each other, that you understand what it is that might motivate someone else, and that you will be able to control yourself, and at times even that you can help, help in the right way, help and consider and actually do what is right.

We have this group, we have people. We have people in different states of life, different kind of psychology, different ways of living, different suffering, different ways of trying to make their life perhaps worthwhile. And what are you doing towards it? When you see it are you like a samaritan, or are you like a priest? Are you interested, little people who are a little bit, maybe I'd call it, off. A little bit difficult, a little bit because of whatever it is. Their own stupidity, or some friends who told them to do this and that. Those who have been under the influence of some drugs, what would you do to help them, to come back to life, to give them an opportunity to talk to them, to hold them by the hand, and actually to see that certain things are being done for them.

What is it that you wish to do to help each other, as a devotion, indicating what it is to be devoted to God. What is it in your own life, not just the kindness, which expects in return certain things for your benefit, because you are nice, because so and so's uncle is in a good state to help you.

Gurdjieff was a wise man. He talked about so many things in such a way that you know can be applied in your life. And every once in a while when you're in need of some kind of wisdom for your ordinary existence as it takes place, All & Everything, will most likely, at any page that you happen to open will give you a few pearls that you can put in your pocket and take with you during the day. With Gurdjieff during the day, with Gurdjieff during the year.

This is why we talk on Tuesday's, I've told you in the beginning, I will lay on you much responsibility. When you want these groups to continue you have to Work. You have to

become extremely serious about the necessity of Work, even if you cannot Work all the time, which everybody knows, you still have towards it the attitude you should have. Nothing else is of more importance in my life. When I say, my life is at stake, that belongs to us, if you want to take it. And again I say, I'm not forcing anything on you. All I tell you about the truth which exists. And I do happen to know that it exists in my own life because I experience that. And I'm not talking nonsense. And you can take it and verify it in your own life if you wish. That is up to you, to live, and to find out, and to see what is wrong with you.

Because of your past, there is a hell of a lot in your past that you have to kill, you know. And you cannot conceive(?) of this all the time with that and think that all this ballast will allow you to enter the gate of Heaven.

Very, very little, sometimes I've said, it can go in a handkerchief, and you can walk with a stick on your shoulder, and the little handkerchief dangling there, and one looks at you, and says, is that all his possessions? He has no possessions because he doesn't wish possessions, not of anything. He doesn't wish anything to own. Maybe a toothbrush and even that may even not be necessary. Maybe a dime, but maybe he can beg. Who would he beg from? Sitting in the sun and begging the Lord. No ? dependance on ordinary life. He still is dependant on relationship's, he still has to live his life. He's not as yet a hermit, he's not ready to withdraw. No one in Work has any right to withdraw. If that is the idea that sometimes is taken, it's all wet. Life is life as it is lived everywhere, now, on earth for everybody to take and take. And then to select and to know what is right and to make a division between that what belongs to the outer world, and which of course you can leave, and must leave in time. And that what you want to take with you, via your inner life, your inner life is not going to do this sifting out. Your inner life only accumulates. Your inner life will tie you even much more to your body than you know.

It is your inner, inner life that is free, not your feelings. Your emotions can be free, and that is the aim, to give the emotional center a chance for his own life, so that it can live independently of its servant.

You know the relationship between the three, you know what is needed for the little kingdom of yourself, you know how one must Work towards it. You know everything. But the question is, do you do it all, And of course you fail, and you fail in everything. Because the

strength of you is the strength of the weakest link. And the constant attention of wanting to admit, not yet, not yet, but, I wish. That is what is required. The honest sincere wish. Without sometimes being able, but to wish. But that only can come when you are with yourself, and when you are quiet. And at that time, when I said, the most important experience is when you can hear Magnetic Center crying.

This is what can happen to you when you watch the sun early in the morning, when there is not too much noise maybe outside, but when there is a quiet within, and then seeing the sun and realizing that what you are. Something in you cries out. And perhaps at such a time, again dependant on the way you were educated, religiously maybe, gratefully receiving whatever your life was and acknowledging in gratitude the opportunity for living, your relation towards your father and mother, your relation towards everybody who has influenced you, good or bad, but who has made you alive and kept you alive. Then maybe, at such a time, you can stretch out your arms towards infinity through your fingers, make flow whatever there is that you wish to send to make contact with that what is the God above all, His Endlessness for you, within.

You must never report on any experience like that. You must keep it so completely to yourself that it is sacred, and sacred for you. It is only a question between you and your conscience. I'm only saying it as a general way, I'm not describing anything really, I'm only saying it if you want to be honest. If you really want to be honest you have to do something to undo the outside world, because the outside world is crooked to the core, and it has no core. It is empty, and your dealings with the outside world are because of that so terrible, and that is why it's necessary to build within your life something that is, I say now for a moment, worthwhile. While,(?) worthwhile in value, permanency is worthwhile when it is compared to temporarily. The Soul is worthwhile when it's compared to your body. The means to the Soul is built(?) , the Kesdjanian body.

Intentional suffering is for your Kesdjanian body as the climax of Kesdjan, the utilization of everything accumulated during the process of the emotional growth of your body as SI DO. Intentional Suffering will free your body Kesdjan. It will prepare the Kesdjanian body for its own death. Maybe I've never looked at it that way, but if you're interested in a Soul, both your physical and your Kesdjanian body has to die. And it is possible Kesdjan already dies on earth.

But for that you have to have a Soul to take over. And for that you have to enter into the second cycle of the enneagram.

It doesn't matter how far off it is, it is all the time this wish that you take up your heart completely, almost I would say that there is no room for the blood, but it is that what surrounds the heart that makes that what is Kesdjan function. Not in the heart itself, that is good for blood. For that what surrounds the heart, I call it an atmosphere, or it is a sheaf around it, a very thin film that contains the Hanbledzoin, and that is used for the functioning of your Kesdjanian body. And that what is needed and what has to be prepared, and what has to be connected, what has to be created and what has to grow, is the relationship between the consciousness and conscience. Hanbledzoin will do this because Hanbledzoin will take some material suitable for either Kesdjan or for the Soul to the proper place. Hanbledzoin will conduct Helkdonis and Abrustdonis to the proper place where it can be utilized for the purposes for which it was meant.

Try not to forget the three days of the symbol whenever you consider that particular kind of exercise, consider it in toto as three. Not one day just, and then a couple of weeks later another part and another part sometime, and you have to think about it. It is a three unity - past, present and future. And when you want to consider it for one day, and another day and another day, for one week and a week and a week, for one hour and an hour and an hour, for 10 minutes and 10 minutes and 10 minutes, it is alright, but it has to be in unity. Otherwise you will not derive the benefit that is needed because you build up from the past in considering that what is your present, and your present is needed in order to consider whatever the potentialities are for the future.

You cannot leave things just halfway. You must do it complete, and don't unless you have time, and real wish to do it right. But then it is for your life. It is not just for the time, when I say, on a Tuesday, do it. It is something belongs to you now for the rest of your life that will give you sustinence. It will help you at times when you will need it when I have died. You must use it now, in order to become familiar with it, that you know what you could extract from it. And that then, as a three unity, connected to the other exercise as you remember in relationships will give you the possibility of becoming a man in this world, and not to be afraid any longer. So that you can actually start to live in accordance with the rules, not only of

the three, of Objective Morality, that is still partly unconscious, but really, devotion belongs to rule number 4. That is where the relationship towards God is established, and that's what is the return of that, is attitude of yourself on earth.

This ? , that become like Ashiata Shiemash, to help, as I said before, within the group, to see what is to be done. Perhaps by you, but with such understanding that you don't undo what has already been started, and that you do not create any doubt in the mind of such people, where their mind is not as yet as facile as yours. Patience you must have. Infinite patience, until finally, there is a spark of that kind of life, and then perhaps you can leave it alone, because it will grow on its own.

I hope you will have a good week. I hope that you will listen to those tapes every once in awhile, they contain a little bit of wisdom. They contain, perhaps, more than that. That is, they have a certain quality, they have something, not only truth, but of some height, some emotional giving of that what makes real life really worthwhile.

I wish you would sit this time by yourself, not too long, those who wish to go, go. But I will not now be here then, so just do, as if I disappeared. Do, as if I never will return.

Goodnight.